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## John Hughes Aply Describes the Conditions of Today in Ireland

Says English Parliament Trying to Solve Delicate, Dangerous, Intricate Problem

"The Irish in Ulster" was the subject of a timely address delivered by John Hughes, master car builder for the Oahu Railway and Land Company, in Cooke hall, Y. M. C. A. building, last night. The address was an interesting one, taking up the beginning of a history of the politics of Ireland, and the politics of Ireland today. Matters pertaining to the church were discussed and other subjects touched on which were listened to with keen interest by the large number of men present.

Mr. Hughes said: "Mr. Chairman and Gentlemen:—At this time the English Parliament is trying to solve with justice to all concerned, one of the most delicate, dangerous and intricate problems that ever came before it: the combined Irish-Ulster question, one political and the other sectarian, and as the descendants of the men engaged in the present trouble, English, Irish and Scotch, predominate in every land where the English language is spoken, it is quite natural that local interest should be aroused.

For and Against Home Rule. Ireland comprises four provinces with 32 counties. The province of Ulster, situated on the northeast corner of the island, has nine counties. The population of Ulster is about 1,580,000, of which number about one-half are Catholic and one-half Protestant. Of the latter one-third are for Home Rule; that is, a native Parliament in Dublin; whilst the other two-thirds comprise what are known as Orangemen, who are bitterly opposed to home rule. Tory politicians, for "conscientious reasons" and also to embarrass the Liberal government are supplying funds, arms and leadership to the orangemen and in other ways are fanning into a flame the sectarian bitterness of this unhappy fight, which, if once started, no man can foretell the end.

The agitation for a Parliament in Dublin, a restoration of Irish rights has been carried on for 100 years, and it is strange in view of the present opposition to that movement that in that fight the strongest leaders have been Ulster Presbyterians. In the revolution of 1848 two of the leaders were Ulster Protestants, John Mitchell and John Martin. The latter was the son of a clergyman and a grandson of Mitchell is now mayor of New York city. When revolutionary methods failed, an Ulster Presbyterian, Isaac Butt, organized a Parliamentary party for the fight in Parliament. Butt was originally opposed to Home Rule, but, attending the trial of Martin and Mitchell, who were transported to Van Diemen's Land, he became an ardent Home Ruler. When Butt died another Protestant, Parnell, led the Irish party and brought Home Rule within sight of the goal. I emphasize these points to show that in every part of Ireland at this time men of different creeds are working together in harmony, excepting in Ulster, where the fires of religious bigotry seemingly never die. The electorate of Scotland, England and Ireland are in favor of Home Rule. Gladstone was its greatest champion and forced it into the realm of practical politics. The present government has passed it twice, to be rejected by the House of Lords. Lords were wheeled in chairs from sanitariums to vote against it. It is now up again for third reading the third time, and when it passes the English Commons it is law.

Advent of Orangemen. Briefly told, the advent of orangemen into Ulster is this: Some 500 years ago, the Ulster chiefs, O'Neill and O'Donnell, arose in revolt against the encroachments of the English, who controlled the southern part of the island. After a long and bloody struggle, they were defeated and driven into exile or hung if captured, and their vast territories confiscated to the crown. Their retainers and followers who were not slaughtered were given a choice of H. or C. (Home Rule or Connaught). They chose the latter (an orangeman stated it was wrong to give them a choice). The land that was confiscated was divided between the English and the Scotch, and in that northeastern corner of Ireland they have since lived and thrived untroubled and unabsorbed because of their great numbers and the immense amount of country cleared for them. They constitute a separate race, different creed, dialect, manners and thoughts. They even live in separate localities. Only in isolated cases do they intermarry. They are a strong, virile and thrifty race, both Catholics and Protestants, in Ulster, and from them has sprung four of our presidents, and Lord Dufferin, who was a Scot, and Sheridan, and it is only at times like the present or when the orange lilies are in bloom, times of political excitement or the anniversary of the Boyne, that the smoldering fires of bigotry reach the point of insanity.

If the Home Rule bill had been introduced and passed as a local government bill, the orangemen of Ulster would not object, but he balks at Home Rule. He fears and distrusts his Catholic fellow countrymen, and rather than be governed by a Parliament "settling" in Dublin, he would prefer to set up a Parliament for himself independent of Westminster. His loyalty, which is intense, means in the main loyalty to Protestant Ulster. This attitude of mind is illustrated by the reply of an orangeman to a remark that King Edward favored Home Rule, he said, "I always feared he wasn't loyal." In 1829 the penal laws were repealed and Catholics were allowed to practice their religion. This measure was forced through Parliament and only granted to save the country from civil war. The orange lodges met in solemn convocation, with fire and drum, and swore dire reprisals against England and England's king if such a measure became law, but when it did become law they accepted it as an insult to them from England. Some twenty-five years later, Gladstone brought in a bill to disestablish the English church in Ireland. He thought, and the majority of English and Scotch coincided with him, that it was hardly just for the Irish Catholic who led a miserable existence in the bogs of Connaught, to be taxed for the support of an alien clergyman and an alien church. Again the orange lodges met in serious convocation; again they resolved, protested and threatened war against such an "iniquitous law," but the law was passed and they quietly subsided.

Coronation Oath Revised. A few years ago, when the present king came to the throne, words and sentences, humiliating, insulting and unjust to his Catholic subjects were eliminated from the coronation oath. Ulster orangemen again beat drum and hoisted life. They threatened to throw the crown into the Boyne, but their thunder did not avail. During the Boer war the orangemen were very busy. They met in council many times and passed many resolutions of sympathy for British soldiers. They promised to send volunteers to the front. If they did, there is no record of it. However, there was some Irish there. It was Har's gallant Irish brigade which forced the passage of the Lough and relieved the heroic defenders of Ladysmith. For this and other gallant services rendered during that war the king formed a new Irish regiment, presented it with colors and christened it the Irish Guards.



John Hughes, who delivered a stirring address on the situation in Ireland at the Y. M. C. A. last night.

On St. Patrick's Day they parade with shamrocks in their helmets before the king. I honor the bravery of Irishmen whether as Protestants defending the city of Derry and in the face of much suffering held it against a Catholic army and Catholic king, just as I admire the bravery of Catholics in defending the crumbling walls of Limerick against a Protestant army and a Protestant king. In the maiden city of Derry represented in Parliament by a strenuous supporter of Home Rule, is a gigantic statue of the Protestant bishop, its strongest defender at that siege, whilst in Limerick, also represented by a Home Ruler, is another monument. It is a block of granite stone and engraved upon its sides is the treaty made between the contending hosts. This treaty granted full religious freedom to the Catholics. (This article was broken before the ink on it was dry. It was also stipulated that the Irish army should march from the city, with flags flying and all their arms, ammunition and accoutrements of war, and take service under the flags of France or England. Two regiments took service under England. The remainder, known as the Irish Brigade, took service under France and only went out of existence at the time of the revolution. They fought on every battlefield in Europe, and when faced by their ancient foe, the memory of ravished homes and broken treaty nerve their arms for revenge.

Series of Religious Wars. The Siege of Derry, the battles of the Boyne and Aughrim and siege of Limerick, which decided the issue of the revolution of 1690 and placed William of Orange on the throne, were a series of religious wars. The sectarian hate, and prejudice, engendered then is ever kept alive through the years that in other Christian lands have been healed by the hand of time. The orange lily is admired by Catholics all over Ireland, but in Ulster when July sunshine ripens it into gorgeous splendor, the orangeman's hate and passions are at white heat, and he is then another being. This sectarian and racial feud is due to the tragic history of Ireland. There are even some tolerant orangemen even in Ulster. One of them was heard saying, "I am sorry to find people dissecting a long-vanished corpse in cold blood." The attitude of the orangeman's mind is illustrated by the following stories:

A horse-dealer from the south, a Catholic, was examining a horse at an Ulster fair. On running his hands over the animal's knees and finding them thick, he remarked, "I'd swear that horse is a great hand at saying his prayers." "Ye'd swear wrong, then," said the Ulsterman; "he's not your religious sort at all. He always prays standing up."

A Belfast man was charged at the police court with entering a Catholic shop kept by a widow and smashing her stock of religious pictures. When asked reproachfully by the magistrate, "Did you destroy this poor woman's

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goods?" he answered, "Well, ye see the way 'tis with me, I can't stand bigotry."

The Poorest Ground. It would be idle to deny that the Catholics do not retaliate in kind.

The story is told of a woman in Belfast who complained to the priest of her husband's bad behavior. After listening to her plaint, he asked: "Is your husband a Catholic?" "At all?" the wife replied: "It's too good a Catholic my Jim is for if he had his way he'd knock the heads of all the Protestants between this and Dublin." To the man of average sense and intelligence, those stories seem too absurd, almost incredible, but unfortunately they are true, as those who live there only too well know.

It is only a short time ago—last year—that the Catholic workmen were driven out of the shipyards and other manufacturing concerns in Belfast; trades unionism does not bind there, and yet Ulster has a majority of her parliamentary representatives in favor of Home Rule.

That Ireland is the poorest governed country in the world is not because

English statesmen do not try; it is because they do not understand the people. In 1800 Ireland had a population of 8,000,000; today it is only 4,500,000. Then she had manufacturing industries; now she has none; labor is poorly paid; almshouses and insane asylums are crowded; the youths are leaving and while England rides on the crest of a progressive wave, Ireland is in the slough of despond.

Those are some few of the reasons why Ireland demands home rule. She wants the same rights you people have here: the same rights England gave to all her colonies; and she will persist until she wins. In introducing the first home rule bill, Mr. Gladstone said "That great Englishman, Ireland, stands at your bar expectant, hopeful and almost suppliant; her words are the words of truth and sobriety. She asks a blessed oblivion of the past and in that oblivion your interest is deeper than hers. You have been asked tonight to stand by the traditions of which we are the heirs. "What traditions?" By the Irish traditions. Go into the length

and breadth of the world, ransack the literature of all countries; find if you can a single voice—a single book—in which the conduct of England towards Ireland is anywhere treated except with profound and bitter condemnation. Are these the traditions by which we are exhorted to abide? No, they are a sad exception to the glory of our country; they are a broad and black spot upon the pages of its history.

One excerpt from a recent speech of Mr. Bryce, the eminent Ulster man, and I am done. Ireland is the sole part of the United Kingdom unshaken by the recent electoral; no whisper of fiscal controversy or labor debate enters into that unhappy land; instead is a solid, unshakable, unchallenged demand for her national rights.

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